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lehem; p. 2, col. 2, l. Baithomme (and on Map 24, D 4); p. 3, col. 1, insert Carchemish (Map 5a); p. 4, Mt. Horeb should have (?) as in map (so also [?] is needed on p. 5, col. 1, sub Jebel Musa, and again with Mt. Sinai, p. 9, col. 4); p. 5, col. 3, l. Kir Hareseth (and on map and on p. 6, col. 3). On the maps of Babylonia would it not be well to insert the lost city of Adab, identified with the modern Bismya by the expedition of the University of Chicago? Similarly, it would seem better to place the generally accepted Musri in North Syria, than to put

a Musri in the Negeb, which Dr. Smith himself questions. Gath might have been put on the map at Tell-es-Safi with an interrogation, even as it is in the Index (cf. p. xviii).

The *Atlas* will be a boon to all students. With this and the *Historical Geography* at hand the reader of the Bible will be able to place himself amid its various scenes almost as successfully as though he had actually traveled over the ground. Authors and publishers deserve large reward for so admirable an accomplishment.

BOOK NOTICES

Bahaism and Its Claims. By Samuel Graham Wilson, D.D. New York and Chicago: Revell, 1915. Pp. 298. \$1.50.

After more than thirty years of experience in Persia as a Christian missionary, and after an extended study of Bahaism, both in the Orient and in the Occident, Dr. Wilson writes with considerable conviction of the bombastic and false claims of this faith. He shows how the roots of Bahaism reach back especially into Mohammedanism and Babism; how chameleon-like the propagandists of this movement really are, claiming, as they do, to accept the best in all religions as their own; but also insisting that their own faith is the fulfilment of all past systems and therefore the only universal religion worthy of consideration today. The Bab, Baha Ullah, and Abdul Baha (respectively the John the Baptist, the God, and the Jesus Christ of Bahaism) are exposed as crafty fakirs. Their claims to divinity are ridiculed in light of their actual careers, which present a series of incidents hardly befitting Gods and Christs. Dr. Wilson shows also that while, in America and Europe, this sect pretends to exalt womanhood and claims to teach a morality superior even to Christian ethics, yet in fact its very leaders have given the lie to such statements. The whole Bahaist movement, therefore, is denounced as an insidious fabrication of selfish and cunning men. Its claims to millions of followers are shown to be false. The history of the sect in Chicago is given in evidence of the comparatively low order of life which Bahaists really represent. One wonders, however, whether Dr. Wilson does not sometimes, quite

naïvely, countenance the use of the very same arguments and methods of propaganda in Christianity which he denounces so warmly in another religion.

Science and Prayer and Other Papers. By Galusha Anderson, S.T.D., LL.D. Boston: Pilgrim Press. Pp. 259. \$1.00.

In this well-printed volume Dr. Anderson, Professor Emeritus in the University of Chicago, has put forth a collection of nine papers, of which the first gives the title to the book. Two suggestive doctrinal studies, "The Atonement through Sympathy" and "The Fundamental Moral Attribute of God," are followed by an interesting exegetical paper on "The Import of John 21:15-17." Two more papers of theological character are added, namely, "The Reasonableness of Eternal Punishment" and "Premillenarianism." A practical discussion of "The Supreme End of Theological Schools," a discriminating and just critical review of Clarke's *The Use of the Scriptures in Theology*, and a sensible, concise paper on "How to Develop Christian Benevolence" close the volume. These papers are excellent essays and merit serious attention, not only for their subject-matter but for their clear, forceful style. We have little confidence that the argument from testimony in proof of the answer to prayer ever will have weight with men who hold the fixed order of the natural world under the reign of law as an ultimate fact. Dr. Anderson insists most appropriately that the term "law" shall be used with precision, and this is a strong point

in his first essay. We could wish that he had made clear the meaning of "pre-" in "Pre-millennarianism." While of less general interest than the other studies, the paper on theological education is one of the most valuable of the nine. Dr. Anderson affirms that the supreme purpose of vocational study for the modern minister must be to prepare him to discharge the primitive and permanent function defined as "to seek and to save that which was lost." By this he means "not alone the gracious work begun by the Spirit in the new birth and in conversion, but that work carried on until the believer is transformed into the image of Christ." Dr. Anderson insists that the curriculum shall be planned and the instruction given in theological schools to this end. He takes positive ground against the giving of "Sociology and pedagogy . . . a place in the curricula of our theological schools. It is true," he adds, "that these studies are full of valuable suggestions to anyone who toils for the good of his fellow-men, but there is nothing in them which distinctively belongs to theological training." We cannot consent in this judgment or believe that the study of sociology and religious education should be confined to the college or to the arts courses of the university. Social conditions are too essential to the process of "saving" the lost to allow them to be made accidental to the minister's training. Religious education is so vital to a true ministry that courses on this subject belong in the curriculum of the theological school. This volume is of sufficient value to deserve an index.

The Church in the City. By Frederick DeLand Leete. New York: Abingdon Press. Pp. 317. \$1.00.

This is another volume in the "Constructive Church Series," from the hand of Bishop Leete, of the Methodist Episcopal church, whose practical studies in evangelism and men's organizations in the church are already well known. Evidently much of the material has been used in public addresses. We are conscious of the platform style; for example, "Laymen cannot do without preachers and pastors, and they cannot do without you" (p. 39), where the direct address is obvious. We wish that the great problem might have been handled with more specific and scientific care and with less rhetoric and generalization. We feel this in such sentences as the following: "Light, heat, and actinism are all needed in city pulpits, but none of these in a vacuum. The great city preachers have been men of moving [*sic*]-Chalmers, Guthrie, Whyte. . . . It was their life, and they breathed lightnings and thundered, but not with mere noise. God gave them a word, and they served it warm—not lukewarm, to be rejected. They orb'd themselves and fused God into it." Now this is rhetoric and Bishop Leete is mak-

ing a speech, not conducting a careful study of the city-church problem; incidentally, also words are not pancakes. Chap. vii is a study of "Family and Neighborhood Churches" that is marked by discrimination and valuable suggestion. A good word for the automobile which we have not heard before is spoken on p. 129. Another valuable chapter is "The Trend toward Institutionalism." Bishop Leete does real, constructive work in this particular study, and points out the peril of the institutional tendency unless it shall be directed and controlled in the right way. The concluding chapter, "The City Redeemed," is a noble vision. The bibliography is disappointing for its slipshod work; for example, "City, The Foursquare, Magazine, Chicago City Society, Methodist Episcopal Church." If it was worth doing at all it should have been done right and thoroughly. The index is excellent.

The subject must receive a less rhetorical and more scientific treatment than this before we have an adequate book.

Rising Churches in Non-Christian Lands. By Arthur J. Brown. New York: Missionary Education Movement, 1915. Pp. 236. \$0.60.

Mr. Brown's lectures are full of practical suggestions for ministers interested in mission work. He describes in a graphic manner the temptations, difficulties, and victories of native Christians in foreign lands, and corrects a number of errors prevalent among us concerning the nature of the support we ought to give to it. Mr. Brown does not favor indiscriminate gifts to mission workers. There are cases where good Christian people have done a great deal of harm to the cause of the Kingdom of God by sending money to—or even educating—certain men who pretend to be keen on preaching the gospel to their own people. The best manner in which to help mission work is to work through the "specialist," namely, the Board of Missions. Native churches desire autonomy and should receive it as soon as possible. The Christianity that we take to them should not be American or English or German but adapted to their ideals. Our sectarian differences should not be emphasized. These are not new ideas, but Mr. Brown tells them very well and his illustrations are quite appropriate. The volume is adorned with a number of excellent photographs.

The Limitations of Science. By Louis Trenchard More. New York: Holt & Co., 1915. Pp. 268. \$1.50.

This is an unusually suggestive book. Professor More makes the distinction, which is often overlooked, between the actually verified results of scientific observation and the specula-